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AMERICAN-EUROPEAN FELLOWSHIP
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VOLUME XII
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MAY
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"HE CARETH FOR YOU."

"Casting all your care upon Him."
(1 Pet. 5:7)

"Cast not away therefore your confidence."
(Heb. 10:35)

*It is God's will that I should cast
All care on Him each day;
He also bids me not to cast
My confidence away.*

*My soul, what folly then is thine
When taken unawares,
To cast away thy confidence,
And carry all thy cares!*

—SELECTED.

WHY THE TITLE American-European Fellowship FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us; and truly our Fellowship is with the Father, and with His Son Jesus Christ.—1 John 1:3.

CHRISTIAN ONENESS

That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them: that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15. Go ye therefore, and make disciples of all the nations.—Matt. 28:19. Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION continuing the Russia Evangelization Society and Christian Testimony to Jews

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OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelisation among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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ARNO C. GAEBELEIN, D.D., *Editor*
HERBERT HOGG, *Managing Editor*

MAY, 1931

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This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

Notify us at once of change of address, giving both old and new addresses and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

CONTENTS



A CHOSEN VESSEL	By Rev. P. W. Philpott, D.D.	2
AN IMPORTANT ANNOUNCEMENT		5
THE REVELATION OF JESUS CHRIST	By Pastor J. C. Sisemore	7
NEWS FROM RUSSIA		10
A SOLDIER OF THE CROSS ON RUSSIA'S FRONTIER		13
MISS RHODE RECUPERATING		14
A PLEA FOR THE JEWISH CHILDREN		15
ITINERATING IN POLAND WITH MOSES GITLIN		16
RADOST YOUNG PEOPLE AT WORK		19
COLPORTAGE WORK IN BULGARIA	P. L. Mishkoff	21
LIGHTS AND SHADOWS IN THE WORK	A. Przeorski	22
EXPERIENCES OF A COLPORTEUR	Nahum Shuman	22
OUR WORK IN HUNGARY	Eugene Nagy	24
DIARY OF A BUSY PASTOR	K. Jaroszuk	25
GLEAMS OF LIGHT IN THE DARKNESS	Mrs. Charles Lukesh	27
PRAYER LETTER	Miss Margaret Griffith	29
TRIBUTE TO DAVID LIVINGSTONE		31

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DEVOTIONAL AND EDITORIAL

A CHOSEN VESSEL

BY REV. P. W. PHILPOTT, D.D.

"He is a chosen vessel unto me." (Acts 9:15)

MEASURED by consequences, the conversion of Saul of Tarsus was the greatest event in all history since the resurrection of Jesus Christ. When we read the story of this man's character and ministry, we feel ashamed of our Christian service. His sublime faith, his undaunted courage, his consuming passion for the souls of the lost, his willingness to be anything or nothing in the eyes of men, his joy in suffering for Christ's sake, place him in a category all by himself.

In speaking of his conversion, I would have you think not so much about the signs that accompanied it, such as the shining light which was above the brightness of the noonday sun, or the voice which spake from heaven which Saul himself heard but those who journeyed with him did not hear. These things were thrilling to Saul, and preachers just naturally enlarge upon them, but they are not the important features of that great event.

The change in the man himself and the results of that change on all subsequent generations are the things that warrant the statement that his conversion to Christianity is the greatest event in all history since the resurrection of Jesus Christ. One moment you have him breathing out threatening and slaughter, and the next he is prone on his face, asking, "Lord, what wilt Thou have me to do?"

From that hour his whole life throbbed with a passion like that of his precious Lord. It swayed him in purpose, it commanded his action, it dominated him in sacrifice. He counted not his life dear unto himself that he might prove faithful in his ministry. He makes himself, by a remarkable adjustment, all things to all men that he might win some. He warns men night and day. In a ministry of three years in one church, not only from the pulpit but from house to house, he endured hardship, suffered persecution and privation, always sounding this lofty note of triumph: "This one thing I do." And we should never forget that this greatest of all ministries of the Christian centuries, both as to its inspired epistles and its preaching of the Gospel, was distinguished by the conversion of hundreds of thousands to Jesus Christ. This man of gigantic intellect and ripest culture found no employment for his imperial ability so congenial as the preaching of the Gospel of the grace of God.

It was a great day for Asia, for Europe, indeed for the world even down to the present moment, when Saul of Tarsus fell at the feet of Jesus Christ, saying, "Lord, what wilt Thou have me to do?" Yes, it was a great day for Saul himself. You never would have heard of him had he not thus surrendered himself.

A Twofold Discovery

First of all, Saul found out that day that Jesus of Nazareth, whom he had hated and persecuted, was none other than "the holy one of Israel," the Messiah for whom the Hebrew people had been waiting throughout the centuries, and Saul that day accepted Him as his personal Saviour. And may I say, it is at this point that everything in Christian experience begins.

Some little time ago a minister who takes the modernistic view of the Bible told me that one of the objections he had to those who are so strong for the Bible is that they "make a man's salvation depend upon the acceptance of certain dogma." I was greatly surprised to hear him make this statement, and said to him, "I do not know any minister of the Gospel who would make a soul's salvation depend upon the acceptance of religious dogma. We believe that the salvation of the sinner depends upon his relation to Jesus Christ."

"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. *He that hath the Son hath life; and he that hath not the Son of God hath not life.*" (I John 5:10-12.)

Secondly, Saul discovered that God had a plan for his life. He never knew it before, and I feel free to say he never would have found it out had he not yielded himself to the control of the Spirit of the living God. "Lord, what wilt Thou have me to do?" was his cry. "And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

Cecil Rhodes, of South Africa fame, once said: "If there is a God and He cares for men, then the most important thing for me is to find out what He wants me to do and go and do it." And surely there can be no more important thing for any one of us than to find out what the plan of God is for our lives. Some of us have lived long enough to know that His will is not only the holiest and safest thing for us, but it is the happiest thing. The power of God, the love of God, the grace of God, the wisdom of God, are back of the man who lives his life in the will of God.

Boasting Excluded

But, as we study the story of Saul's life, we learn another very important lesson. He was not chosen because of his brilliant gifts or because of his many talents. We are very apt to think so and to magnify the *man* rather than the grace of God. Paul never thought of glorying in his native or acquired ability. "By the grace of God I am what I am."

Before he got that soul vision of Jesus Christ, he thought very highly of himself—"A Hebrew of the Hebrews," "A Pharisee of the Pharisees," and as to keeping the law, "blameless". But he revised his opinion of himself when he saw his Lord. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things . . . that I may be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ." He now feels it an honor to be able to say, "I am the chief of sinners" and the "least of all saints."

When we come face to face with our precious Lord, we are cured of self-righteousness. It kills human pride and conceit.

"Since my eyes have looked on Jesus,
I have lost sight of all beside,
So enchained my spirit's vision
Looking at the crucified."

In his letter to the Corinthians he makes known the secret of God's choice of His servants. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

When God would do a big thing, He looks for a servant who is small enough in his own estimation to let God use him. Moses, the great law-giver and leader of Israel, was the logical man to head the exodus from the land of bondage. We are told that he was trained in all the wisdom and ways of the Egyptians. He was probably the commander-in-chief of all Pharaoh's armies; next to the king himself, the greatest man in the land. But you will remember how dismally he failed in his first attempt. The fact is that Moses was too strong for God. He had too much faith in his own right arm.

"The arm of flesh will fail us;
We dare not trust our own."

And this proved to be true in Moses' case. But, after forty years of exile, shepherding sheep until he became as meek as one of them, one day, with shoes removed from his feet and his face covered, he drew near to God and heard the Voice speaking: "I am the God of thy father . . . I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. And I am come down to deliver them . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt . . ." And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And the Lord said practically this: "I have waited all these years for you to get this opinion of yourself. Now you are usable. Certainly I will be with thee."

Ascertaining the Will of God

Is some one today asking, "How may I know the plan of God for my life?" There is just one way to find out and that is as Saul did—by an absolute surrender of your life to Him—to go AS He leads, to go WHERE He leads, and to go WHEN He leads. In the words of this great Apostle: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service . . . That ye may prove what is that good, and acceptable, and perfect will of God."

Some years ago there went home to his reward a man whom God had blessed as few men have been since the days of the Apostles. One of the leading daily papers of Chicago came out in glaring headlines with the statement: "Chicago's Most Notable Citizen Has Passed Away!" That man was Dwight L. Moody. Of him, Professor Henry Drummond said in *McClure's Magazine*: "America possesses no greater personality. No American has rendered greater service to his country than this man." Mr. John R. Mott, in an article in the *American Magazine* on "The Seven Greatest Men That I Have Known," gave D. L. Moody first place. Dr. Robert Spéer spoke of him as a combination of General Grant, John B. Goff, Abraham Lincoln, Chas. H. Spurgeon, and then a few more; "And yet," he says, "he was none of them—he was just his great self, a torrent of love and power set to sweep men unto God." But when you seek for the secret of his life and marvelous ministry, you find it is just the same as that of Saul of Tarsus—he was absolutely surrendered to the will of his God.

You have heard over and over again how on one occasion a great evangelist said to Moody, "The world has yet to see what God can do through a man fully yielded to His will." And Moody said in his heart, "Lord, I would be that man!" Moody had his faults, he was human, he made mistakes; but the one thing, I believe, that appealed to God and the thing that brought the blessing to his life and made him the blessing to the world that he was and is, was that he was a man who wanted above everything else the will of God done in his life. He was not only a great evangelist, moving not only thousands but you might say continents toward the Cross and into the Church of Christ, but he became a great educator, the founder of the first Bible Institute, through which has passed upwards of sixty thousand students. Fourteen hundred of these have gone forth to the regions beyond, ministering to the heathen; fifteen hundred have become pastors in different churches in America and Canada. Besides this are his great schools for young men and women at Northfield, Mass., through which thousands have passed, and his ministry is today being multiplied through the thousands that he inspired by his consecration and example.

I do not say that He will make of you a Paul or a Spurgeon or a Moody, but He will surely make the most possible out of you. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward Him."

AN IMPORTANT ANNOUNCEMENT

FOR some time the American European Fellowship has had a sympathetic interest in the work of the All Russian Evangelical Christian Union. The Directors of the Fellowship have served on the Advisory Council of the Union. Believing it to be to the best interest of the Christian public in America to have such works from abroad under the scrutiny and supervision of a Board of Control in whom the Christian public would have confidence, the Fellowship asked that the advisory capacity be changed to one where actual review of policies and direction of the work would exist, Rev. I. S. Prokhanoff, President of the Union, to have a place of leadership.

Mr. Prokhanoff asked for time and then, after several months' delay, to our utter surprise presented a proposition embracing in essence:

1. A merger of the Fellowship with the Union, the Fellowship to name but six directors out of fifteen and to suffer the complete loss of its identity.

2. Absolute control from Leningrad by veto power.

3. A pretentious scheme to raise large sums of money in America.

4. Autocratic powers to be vested in Mr. Prokhanoff.

The Fellowship, after submitting the proposition to its Directorate, sent the following letter to Mr. Prokhanoff:

April 24, 1931.

MR. I. S. PROKHANOFF, PRES.
All Russian Evangelical Christian Union
Room 411, 156 Fifth Avenue
New York City

DEAR BROTHER PROKHANOFF:

Your proposition presented to our Executive Committee on March 25, 1931, has had the attention of our Board of Directors as well as our Executive Committee. While our Executive unanimously rejected it at the time we met in conference with you, now that we have heard from our Directorate as a whole, we can not in any wise accept a proposition that proposes to put the American European Fellowship out of existence, that resides control in a Union operated from Leningrad, or reposes autocratic powers in you personally. We believe this rejection to be in the interest of the American Christian public.

In view of the many disturbing factors regarding Russian missionary work, we believe there is need for a control vested in an American Board. The American European Fellowship has heretofore given you, through its work, sympathetic co-operation; and, through members of its Board on your Advisory Council, sought to further your ministry. We offered you its further interest, collectively and individually, by your becoming a part of the Fellowship.

However, your submitting a proposition of this nature makes it impossible for us to continue with you even in the same capacity of the past. We, therefore, state that the American European Fellowship is no longer related to the All Russian Evangelical Christian Union in any wise. We hereby present the resignations of our Directors as members of your Advisory group, and would ask that on all literature that you already have and that of the future, our names be deleted and eliminated. This includes the resignation of Mr. Alwyn Ball, Jr., who will present a separate letter resigning as Treasurer.

We regret that this action is necessary, but your proposition renders it imperative, as good missionary practice and comity make a continuance of the past arrangement impossible.

Sincerely yours,

AMERICAN EUROPEAN FELLOWSHIP.

While the Fellowship deeply regrets the necessity for this action, it sincerely believes its position the only tenable one under such conditions. We, therefore, notify our friends that hereafter the American European Fellowship has no connection whatsoever with the All Russian Evangelical Christian Union.

FREE BIBLE STUDIES BY CORRESPONDENCE

These studies are suitable for individual or group study and adaptable for Bible classes, prayer meetings, etc. The Bible is the only textbook. If interested, begin now—the winter is not over yet. The Gospel of Luke is now ready, which should be of special interest to Sunday School teachers. Address Rev. J. B. Epp, 5915½ Lexington Avenue, Los Angeles, Calif.

The Revelation of Jesus Christ

(Ninth in Series)

By PASTOR J. C. SISEMORE

WE COME now to the tenth chapter of the book of Revelation. Again we have a parenthesis here between the sixth and seventh trumpets, and we will find another between the sixth and seventh vials.

Who is The Angel?

Notice carefully the description as given in the first three verses: "A mighty angel clothed with a cloud: and a rainbow around His head, and His face as it were the sun, and His feet as pillars of fire." This description could fit none other than "the Angel of the Lord," who is the Lord Jesus Christ Himself. Let us look for a moment at the cloud, and I think you will readily agree with me.

When did we first see this cloud? Back yonder at the Red Sea, after Israel had come out of Egypt in their march toward the land of Canaan. When they reached the Red Sea, they found that they couldn't cross it. There was a mountain on each of the two sides, and the other side was closed up by the mighty army of Pharaoh as they came in hot pursuit. They could do nothing except perish, in their own strength, but "He that hath begun a good work in you will perform it till the day of Jesus Christ." God intervened with a pillar of cloud, which came and settled down between Israel and her enemies so that the armies of Pharaoh could not find the Israelites. At night the Pillar changed to a Pillar of Fire and became a great light to the Hebrew people, but at the same time it was dark to Pharaoh and his men of war. This Pillar of Cloud led Israel safely across the Red Sea, and then for several months it led them from place to place in their journey toward the promised land. It was a symbol of the presence of God.

After they built the Tabernacle, this cloud came down and rested on the mercy seat over the Ark of the Covenant in the Holy of Holies. Years later, when the Temple was built in Jerusalem, the cloud came again upon the mercy seat, a symbol of God's presence among His people Israel. Some five centuries later, Ezekiel was commissioned to go and declare the desolation of the Temple because of the sins and disobedience of Israel. At that time the cloud was seen to rise from the mercy seat, travel to the door of the Temple and there tarry a little while, and then lift up and hang over the city of Jerusalem for a while as if loath to leave Israel and the Holy City. What a picture of a church whose glory has departed! I never read this story without crying in my heart to think of poor old Israel, deserted by God and forsaken.

The cloud went up into heaven, and never came to Palestine again till one day on the Mountain of Transfiguration, when Jesus was transfigured and Moses and Elijah came down with their glorified bodies and talked with Him in the presence of Peter,

James, and John. Peter got so full that he decided to stay on the mountain top continually, and said, "Lord, let us build three tabernacles, one for thee, one for Moses, and one for Elijah." God sent the cloud back and they could not see for a time, and when they could see again, "they saw no man save Jesus only." God will not have any man put on the same level with His Son.

Then, after the resurrection of the Lord Jesus, as He stood talking to His disciples on the Mount of Olives, He went up and the cloud came down and enveloped Him and took Him up into heaven. Then the two men dressed in white apparel came down and promised that when Jesus came again He would "so come in like manner as ye have seen Him go into heaven." Also, in I Thessalonians, 4th chapter, we find that when the rapture occurs we are to be caught up through the cloud to meet the Lord in glory. Surely this is the Lord Himself as He comes back to the earth.

The feet of fire speak of judgment, as we see in Thessalonians. When the Lord comes again, He comes in judgment, taking vengeance on them that know not the Lord.

The Little Book

We find in verse two that He had a little open book in His hand. No doubt this is the same book that we saw in the hands of the Father in the 5th chapter. There it was sealed with seven seals which no man in heaven, earth, or hades was worthy to break. Jesus, the Lamb slain, was worthy and He took the book and opened the seals. Now that the seals have been removed, it is an open book and contains the title-deeds to the earth and all the redeemed of all ages.

He stood with one foot on the sea and one foot on the earth. That denotes ownership. The sea typifies the Gentile nations, and the earth typifies the Jewish people. When He comes again, He is to be King of all the earth; both Jew and Gentile will be subject to Him.

The Lion of the Tribe of Judah

He cries with a loud voice as when a lion roars. Indeed He is the Lion of the tribe of Judah. He is revealing Himself primarily to the Jews and is therefore using Jewish language. He will later give them a fuller revelation of Himself, and when they really see Him face to face they will cry out in utter amazement, "What are these wounds in thy hands?" Then He will reply, "Those with which I was wounded in the house of my friends." "They shall look on Him whom they have pierced and shall mourn for Him as one mourneth for his only son." Finally, poor, old, deluded, backslidden, unbelieving Israel will realize that they have cruelly crucified their true Messiah. Then it will be that Isaiah 53:5-6 will literally be fulfilled: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

The Seven Thunders

When the seven thunders uttered their voices, John was about to write down what he had seen; but the voice told him to seal it up and to write it not. It is God's

own secret. I do not know what John saw or heard. What God has not revealed, we may well leave alone. It may be that John saw a picture of the horrors of eternal judgment, and then God in mercy pulled down the curtain. We that are saved need never know the awfulness of eternal punishment.

Time No Longer

We find some strong words in verses 5 to 7. The strong angel standing upon the sea and the earth lifts His right hand to heaven and swears by Himself (since He can swear by no greater) that "there should be time no longer." A more literal rendering would be, "There shall be no longer delay." The seventh trumpet is soon to sound, and then only a brief period and judgment comes. We shall come back to that shortly, so we pass over it for the time.

The Book Eaten

In verses 8 to 10 we hear the voice saying to John, "Go and take the book out of the hand of the angel." John went and asked for the book, and the angel said, "Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." John took it and ate it, and that is exactly the experience that he had. What can it mean? Without a constant feeding on the Word of God, none of us will grow in grace. David said, "Thy Word have I hid in my heart that I might not sin against Thee." I believe that the prophetic Word is especially in view here. It is true that to those who are instructed in the Word of prophecy it is sweet as honey to their taste. How wonderful it is when a child of God begins to see for the first time that Christ is really coming back to this earth to catch His waiting church away! Yes, the prophecies of God's Word are sweet to us as we feed our hearts on them, but there is also a bitter side. No true minister of God who understands the prophecies, delights to preach some of the prophecies which speak of the awful consequences of sin and coming judgment upon the unbelieving nations.

I believe there is something besides that, however. The study of prophecy brings the child of God to see himself as he is. It condemns the self-life and leads to separation from the world and all its ways, and that is bitter to the natural man. In I John 3:3 we read, "And every man that hath this hope in him (i.e. the hope of the Second Coming of Christ) purifieth himself, even as He is pure."

Dear friends, it might be better for you not to hear this or any other of these sermons on Revelation than for you to shut your eyes and your heart and refuse to obey them and to separate yourself from the world and all its sin. When you hear the Word of God preached, there comes to you at the same time a great responsibility to accept it and bring your life into conformity to it. An intellectual knowledge of the prophecies will only tend to make one cold and formal. It must get down into the heart and affect the whole life. Samuel told old fallen king Saul that it was "better to obey than to sacrifice."

The last verse should read something like this: "Thou shalt prophesy yet further to many peoples, and nations, and tongues, and kings." That is just what he does in the remaining chapters of the book.

(Continued on page 32)

News from Russia

TRIUMPH IN THE MIDST OF SUFFERING

(Translated from a Russian letter)

The widow of a prominent Russian presbyter who went to be with the Lord recently as a result of severe persecution, writes the following letter:

"Conditions in our country are becoming worse and worse, especially for believers. Private trade has been almost stopped, and we have only the state cooperatives for selling of products, etc. This makes it especially difficult for believers, because only people who have special account books for buying products can trade at these stores. We feel as though we have entered into the Great Tribulation.

"The 'godless' are now more active than ever before, and they are succeeding in spreading their propaganda among the people of all religious denominations. Of course there are some who turn from their faith and deny God, but by this means the church of God is being purified. Almost everywhere the school children are drawn into the clubs of godless youth. The more sincere we believers are, the more trouble we have. We have gotten to the point where we do not fear anything, not even imprisonment or banishment. Of course their strongest means of persecution is to cause us to be pressed for the necessities of life—food, clothing, etc. The Ukrainian Union of believers printed several thousand copies of the Gospel, but they were burned. We are constantly in the fires of temptation and trial.

"May I describe to you some of the torments which we experienced before the death of my dear husband? He had been banished several times, but I succeeded in getting him home because of his weak physical condition. After a short time, however, he was again taken from his family. This period of banishment continued for several years and ended with his death. I trust the Lord will forgive these wicked people—they do not understand what they are doing.

"The last time I had succeeded in getting my husband out of the prison at——, he was hardly alive, but I brought him to our home in the town

of——. On the 23rd of December we were making some special preparations, in connection with the church, for the solemn, holy days of that season of the year, when our home was again entered, at 10 o'clock in the evening, by the agents of the G. P. U. and my husband again arrested. My poor children and I were left like orphans. We were comforted, however, by the thought that our Heavenly Father can never be taken away from us, and His love and care will never fail.

"When my husband was arrested this time, he was hardly able to stand on his feet. He was sent from one town to another, and I followed him. For almost three months I followed in his trail from town to town, experiencing many horrors. Sometimes I lost trace of him and ran from one prison to another, only to be deceived everywhere by the people whom I questioned. I was told that he had probably been sent to the Solovetski Monastery, but in reality it had been decided to send him to Siberia. Only occasionally I was able to learn the truth in the matter.

"Once I drew near to a very long line of banished men, possibly a thousand. It is impossible to properly describe this scene. Thin and haggard, pale and exhausted, they tried to keep in line. Some of them fell, but they were drawn forward by force. Beside them walked their wives and children, heart-broken but not permitted to help them in any way. The men carried on their shoulders small bundles containing their few belongings. The road led up a mountain side, and I thought of our Saviour climbing up Calvary's mountain. All this time I was scanning every face, trying to find my poor husband. At last, just as we came to the station, I caught a glimpse of him in the crowd. He looked very, very sick and had to be supported by a guard. He saw me, too, and raised his eyes to heaven, giving me an unspoken message that I would meet him there. Just at that moment, he was roughly pushed by a red guard into a railway freight car. Of course I could not be admitted to see him. Can you imagine the scene on that station platform with hundreds of women and children sobbing convulsively and

wringing their hands in distress, some of them falling to the earth in a dead faint? I ran from the place as from a cemetery, for I felt sure that I would never again see my dear husband on this earth. It was only the Lord who gave me strength to bear the awful grief! Praise be to the Lord!

"When I returned to my home, I knew that my next real danger was the loss of my children. The government had threatened to take them from me. This is the only burden on my heart. I do trust and pray that the Lord will let me keep my children and bring them up properly. I was ordered not to leave my home, and was taxed 500 roubles (\$250.00) because my husband was a presbyter. Now we are awaiting confiscation of our goods because we can't pay the tax. We are expecting every day to become beggars or prisoners, but we thank the Lord that we are free from any fear. We thank Him for everything. After some time, the word came that my husband went to be with the Lord. With my husband gone and my children constantly threatened, of course I had rather be in a place where God is worshiped and where the teachings of the schools are different. Sometimes it seems to me that the believers in Russia will have to face the arena of the early Christians."

(Signed) _____

INTERFERENCE OF BOLSHEVIKS IN CHURCH AFFAIRS

(Survey from first-hand sources by a Russian missionary)

The Greek Orthodox Church in Russia is now under the leadership of the Metropolitan, Sergy. In order to maintain his prominent position and to save his church organization, this church leader is in very close connection with the bolsheviks. Of course, through this Metropolitan, the bolsheviks are able literally to control the church. Up to the present time, this interference of the Soviet government in church affairs was limited to Russian territory only. In foreign countries there are now about 2,000,000 Russian people, a second Russia which might be called "Emigrant Russia." The Russian church abroad is now chiefly controlled by another Metropolitan named Evlogy. Sergy, the Russian Metropolitan, has many times tried to compel Evlogy to submit to him in regard to the bol-

shevik policy. According to church statute, of course Evlogy ought to yield to the authority of Sergy, but the great trouble is that Sergy wants to force Evlogy to have such a church policy as would help the bolsheviks. The bolsheviks formerly considered the church as separate from the state, but now they are trying to come into closest unity with the highest clergy. The reason for this is obvious. Through the clergy, the bolsheviks hope to get control of the souls of millions of people.

Since Evlogy has refused many times to give the bolshevik policy a place in his church, Sergy recently, by reason of his high official position, deposed Evlogy, with great solemnity issuing a special declaration to that effect. Another archbishop was appointed in Evlogy's place. The situation was a difficult one, and it seemed as though the whole church abroad might be destroyed. The discipline of the Greek Orthodox church is very strict in this respect, the submitting of lower church officials to higher ones, but the tragedy in this case was that submitting to Sergy was equivalent to serving the bolsheviks. Having started out in "holy" lies, (assuming that in Russia there is no religious persecution), Sergy is now accused of having created a regular system of lying.

Evlogy steadfastly refused to obey the mandates of Metropolitan Sergy and, after having been formally deposed from his position, he appealed to the World Patriarch of the Greek Orthodox Church. The Patriarch gave him his blessing and also sanctioned his being the head of the Greek Orthodox Church abroad. Under the pressure of the bolsheviks, Sergy had attempted to preserve the outward appearance of his congregation of 30,000 in Russia, destroying the Greek Orthodox Church in foreign countries. Now there is existing another Russian church abroad, quite independent of Sergy, and, temporarily at least, under the protection of the Greek World Patriarch.

Of course, the bolsheviks are applying just the same policy to evangelical believers, though it is in less degree. The former Greek Orthodox Church definitely followed the policy of the Czar's government. Now the Church in Russia is formally free, but the paradox is that the bolsheviks are trying to draw the church back into politics and the church is struggling to be free from politics. Our present

day conditions have changed everything. The Greek Orthodox Church is sometimes accused now of being in politics as before, but the fact is that this church sincerely wishes to be really separated from the state.

WONDERFUL CONVERSION OF A COMMUNIST

(FROM RUSSIAN LETTER)

A brother writes the following from Russia: "In the town of S—— lived a young atheistic couple. Because of the loss of their children, the wife tried to persuade her husband to join her in committing suicide. Even though they were communists, denying the family life, yet without their children life had lost its interest. The husband was of a different opinion and plead with her to give up the thought of doing such an awful thing. In a little while, the husband died. The woman was now more free to carry out her plans.

"First, she took poison, but the poison refused to act. Then she tried to hang herself, but was not successful in this, either. Next she cut open the veins of her hand—but a miracle occurred. The vein closed itself, which rarely happens, and she regained consciousness in the hospital to which she had been taken. After all this, she bought a revolver and, going to the cemetery, shot herself in the head. Again she was taken to the hospital and it was discovered that she had shot herself through her eyes. Here she was visited by her mother, who embraced her and wept over her.

"After leaving the hospital, this well-educated communistic woman continued her anti-religious work with greater intensity than ever, dictating articles for the magazine of the godless. During this time, she was invited by another woman to visit an evangelical meeting. The blind communistic woman accepted the invitation, going to the meeting for the sole purpose of obtaining new material for carrying on her anti-religious activities. However, the message went home to her heart, and she repented and received the gift of salvation. As a result, she began to testify of her newly-found Saviour. Hundreds of people came to listen to her. In every meeting in which she gave her testimony, the house was filled, even to the last seat. She usually wore glasses to hide her disfigurement, but she removed them when giving her testimony, calling the attention of the audience to her eyes and her cut hand

and telling them that that was the way Satan had treated his servant. Even communists could not resist this appeal, and many people have been converted through her testimony. The authorities have forbidden her preaching, but she continues in spite of their prohibition."

HEROISM OF BELIEVERS IN RUSSIA

An educated young man in the district of O—, who had formerly been an atheist, was converted to the Lord. After his conversion, he was compelled by the authorities to take part in debates. He was afraid to go, but was forced to do so. The other believers prayed earnestly for him, with the result that many communists who listened to these debates were convinced of the truth of Christianity and some of them surrendered to the Lord. The G. P. U. heard of this and began a thorough investigation. They roughly asked him, "Where did you get the authority to do this?" He replied, "I did not enter the debates of my own accord. I was forced to do it." After a long time of questioning, he was set free but strictly forbidden to do any more preaching. However, heroes are born in war, and he continued uninterruptedly his evangelical activities, being now totally free from fear.

Although the godless element are very active generally, yet it seems that they are a little weakened in energy at the present time. The last number of the magazine, *Godless*, was issued on four pages instead of the usual eight and was printed on very poor paper, possibly indicating that the means for their business were more limited. It is very interesting to know that the material for the magazine has changed in character. For instance, some of the questions discussed now are: How many stars are there in the universe? Why does the moon increase and decrease in size? Why do the stars and moon give light only in the night? Whence and how did people originate? Why did they not appear as only men, or only women?

In addition to the godless literature which is officially printed and distributed, Soviet propaganda is spread by means of the radio, which reaches the most remote corners of the country. Sometimes special skating carnivals are arranged, and prizes are given for the most pronounced anti-religious costumes. In spite of all this, churches which are officially permitted are crowded.

A Soldier of the Cross on Russia's Frontier

Our Brother Dobrinin, now in America, writes us the following letter concerning a worker in Petchory District, Estonia, by the name of Ivan Moriakoff:

DEAR BRETHREN OF THE FELLOWSHIP:

I was so glad to forward to Brother Moriakoff the remittance given me for him for his missionary work among Russian peasants on the very frontier of Russia. I know Brother Moriakoff very well, having done Gospel work in this district many times, and I am glad to tell you something about this consecrated worker.

Brother Moriakoff is a man of about thirty-five years of age. He was converted in Germany, while there as a Russian war prisoner. German believers preached and testified in that prison camp, and Brother Moriakoff surrendered himself completely to the Lord. Many, many times I have heard him thank the Lord for that time when he was a Russian captive in Germany. Living conditions were not easy, partly due to the poverty of Germany itself. Food rations were very scarce, and naturally there was some hostility toward Russian captive soldiers. But God used that time of hardship for the awakening and nourishing of souls, and Brother Moriakoff refers to it as a happy time.

Upon his return from Germany, he at once began missionary work of his own accord, just as so many Russian believers do. There are very few believers in the district of Petchory, and this brother's life shines for God in the midst of great darkness. His life is a testimony for God among those who are not inclined to listen to the Gospel itself. He is clean and spiritual, humble and honest, diligent and wise. For every question that is put to him, by educated people—priests, teachers, etc.—he always has a simple but very good answer, and I do not know a better colporteur than Brother Ivan Moriakoff. His teaching is sound, and he is always capable of interesting the people. You must not expect from him anything sensational, but you can be assured that this brother is constantly going on with his work, quietly and systematically.

It is interesting to know that before receiving the money sent to him by the Fellowship, Brother Moriakoff had written to me as follows:



IVAN MORIAKOFF

"I have many invitations from different villages to go to preach the Gospel to them, but I am sad to say that my secular work prevents my going. With the help which I received from the Fellowship some time ago, I was able to do colportage work, but later on had to discontinue it for want of means. Of course people who have no regular Gospel meetings get cold spiritually, especially when pressure is constantly brought to bear upon them by the Greek Orthodox priests. I have in my hand now three invitations from villages where *evangelical meetings have never been held*. I am sorry that this great harvest field is seemingly neglected by God's people, but I have bright hopes that the Lord will do something for us in the future."

Three weeks later, Brother Moriakoff wrote to us again:

"It is with deep joy that I send my thanks to the dear American brethren for the help they sent me through you. Just before receiving your letter, I had been praying definitely that the Lord would set me

free for Gospel work. I had already held several meetings in the villages of Kukuevka, Luki, Lesezko-Lebezje, Vaszy, Pysovo, and Milzy. At the last-named place we had the meeting in the school house, and it was overcrowded. Even though the people are threatened by the Greek Orthodox priests, they come a long distance to the meetings. They are thirsting for God's Word, and sometimes they want to listen to sermons day and night. I am so thankful to the Lord that He laid faraway Petchory district on the hearts of the dear brethren of the American European Fellowship. As a colporteur, I visited about 100 villages, and most of these have invited me to hold meetings."

The following joint letter has come to me, written by several of the believers in that district:

"Brother Moriakoff has had meetings in our villages, and the people are enthusiastic about hearing God's Word. We all pray for you and send our hearty greetings to you and also to the American brethren."

(Signed) F. KOSYAKOFF and family.

P. BORSYKOFF.

M. KOSYAKOFF.

Another poor brother from this same district writes us, showing his Christian patience: "A new grief has come to me. I have lost my horse, my pigs, and my two sheep, and with it all I have been ill myself, but in the midst of it all I have been comforted by the Lord. I often think of Job and his trials."

Cordially yours in Christ Jesus,

A. DOBRININ.

NOTE: We would ask our readers to join in prayer that someone or some group may be raised up to support Brother Moriakoff.

How to Warm Up the Church

I was once preaching in Scotland, and when I got to the church it was so cold that I could see my breath three feet away. I said to the "beadle," as they call him:

"Aren't you going to have any heat in this building?"

He said they had no stoves nor any other provision for heat.

"Well, how do you expect people to get warm?"

"Oh," he said, "we expect the pulpit to warm us up."

MISS RHODE RECUPERATING

Takopane, Polska,

Renaissance

March 30th, 1931.

DEAR MR. HOGG:

I have been enabled, by the grace of God, to make the trip into the Carpathian mountains here in Poland, where by tomorrow I shall have been one week. After prayerfully waiting upon the Lord as to His will in my going anywhere at all, I felt led to come here rather than go to Switzerland. The latter, having many more advantages, such as a more temperate climate, Christian atmosphere, a people one can understand, etc., was too far away for the short time left me before having to have my Polish visa renewed, also much more costly in every way. Since coming here, I feel that the Lord has led me to this place rather than Switzerland, not because of my health but because of the need of precious souls in the awful clutches of the enemy. I am led to pray for the host and hostess of this house as well as the guests, of whom there are a number of lovely young people, and the servants. The Lord has encouraged me in this by His Word. I have had a number of opportunities to give out tracts. Who knows whether the Gospel has ever penetrated in these mountains before or, if so, how much and how long ago?

I have found a few German-speaking people here; outside of that, all is foreign. I thought I would get to a more temperate climate, but I find myself in the midst of winter, as much as over a meter of snow having fallen in certain places, and more than I've ever seen at one time all around us in the short time I've been here. But the air is wonderfully good, the altitude being nearly three thousand feet above sea level, the atmosphere very restful, and the cold not so penetrating once one gets used to it. I am happy to be here because it is in the will of the Lord.

Please pray for me, according to Eph. 6:19, that God will bless the Gospels, tracts, and pamphlets. I also see an opportunity to testify to the hostess here. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!" (Nah. 1:15). This and a like verse in Isa. 52:7, as well as several verses from the Psalms, have encouraged me to believe God for precious souls here.

I have not gained much strength as yet, but God's Word tells me distinctly that the Lord is the strength of my life.

Sincerely yours,
(Signed) JEAN RHODE.

A PLEA FOR THE JEWISH CHILDREN

Radosc, Poland.
March, 1931.

DEAR FRIENDS AT HOME:

As it is time to begin preparing for the Fresh Air Work, our thoughts turn to the dear ones at home who are tarrying there "by the stuff". First of all, let me share with you the news that others here in Poland have observed the advantages of the Fresh Air Work in reaching Jewish hearts, and are following in our footsteps by giving children and women like benefits. The Anglican Church Mission has begun a children's work and they are thinking of giving them two months' vacation in the healthful and well-known resort of Otwock, which is a half hour's train journey farther down on this line.

We do not think it altogether wise, however, to give one group such a long time, as we are desirous of reaching and evangelizing as many precious souls as we possibly can in the light of the soon coming of "our great God and Saviour, Jesus Christ." Of course, the longer they are under the influence of the blessed Word and Christians, the greater the benefits to them. It would be of great advantage, therefore, to have a home where we could keep little ones under our influence for an indefinite period. A number of Jewish boys and girls have already been brought to us for such consideration. At the same time, such a home could be used for Fresh Air Work about six months out of the year.

However, we could begin a definite and far-reaching work here right away, since there are no classes being conducted at the Bible School this spring. Miss Mott and I both think it too good an opportunity to let slip by. We could take the weak, sick, and poor ones, who do not go to school, later the mothers and young women, and last of all the regular school children. In order to be able to do this and to make it a real testimony, some things and repairs are urgently needed. The Anglican Church places such large resources at the disposal of their workers here that I'm just a bit jealous for the Lord's work

done on these premises. But our eyes are on the Lord, and He is able!

Here are some of the needs:

1. Bedding: Pillows, blankets, spreads, etc., for about 20 beds.
2. Dishes, pans and cooking utensils.
3. Curtains for about 12 windows.
4. Oil cloth for tables, cupboards, etc.
5. Barrels with spigots to fetch water from the well. (A greatly needed item!)
6. Interior and exterior repairs on walls and woodwork.
7. A sliding board for the playground.

We could also use a few pieces of furniture, such as wardrobes, as there are no clothes closets in this house, or in Polish houses in general. Surely a few hundred dollars for such work is nothing as compared with what is spent by the enemy's agents to keep the poorest of these souls in darkness.

As in the preceding year, we have no Children's Fund or any other fund on hand to begin with. But as the Lord so graciously supplied all our needs last year through the generous gift of a friend in the homeland, and the equally blessed, though smaller, gifts of several others, as well as through our own allowances, we are looking to Him and trusting Him to meet our needs *now* through His own chosen stewards. Let us remember, it is for the purpose of bringing the "Good News" to those He died to save. He died for them! Could we not do something—rather, should we not, if we would be like Him, do what He would have us do—love them as He has loved them? What an opportunity to lay up for ourselves riches in heaven, with eternal dividends, "where neither moth nor rust doth corrupt and where thieves break not through and steal."

Yours for precious souls in Poland,
JEAN RHODE.

Not Too Great for Caesar

It is said that on one occasion when Caesar gave a very valuable present, the recipient replied that it was too costly a gift. The emperor answered that it was not too great for Caesar to give.

Our God is a great King, and He delights to give gifts to us; so let us delight to ask Him for great things.

Itinerating in Poland with Moses Gitlin

For the past few months our brother, Moses Gitlin, has been making trips to different parts of Poland preaching the Gospel. This itinerant ministry has been richly blessed to the help of God's children, encouraging former students of Radost in their present ministry, and reaching the unsaved with the plan of salvation. This and continuing articles tell of these journeys. We are sure our readers will enjoy reading our brother's report. Pray too that these ministries will be accompanied with the breath of revival and the ingathering of souls.

(Continued from last issue)

Order of Service

While there are no printed programs of the services, yet there is a certain established order of procedure in the congregations belonging to the Evangelical or Baptist Union.

Upon arriving at the meeting place, we usually find some believers and some "outsiders" waiting for us. The bulk of the people, however, begin to come in when it gets dark, after the last bits of work connected with the care of the cattle have been attended to. Then the believers begin to sing hymns—and to sing most of them can. Of course, it is not all true to the notes, but it is harmonious just the same. At any rate it is hearty and voluminous. In the nearly 150 meetings that I visited during the three missionary journeys, I came across only three places where they had small organs to accompany the congregational singing. In one place a cornet was used.

When the house is filled, the leader announces the opening of the meeting. A hymn is sung, while standing. Then a portion of Scripture is read, with a brief preliminary sermonette. Prayer follows. If there is room to do so, the audience is invited to kneel; otherwise they are asked to stand during prayer. In some meetings the leader appoints some to pray, but in most places the leader proposes that a few take part in prayer. As a rule, the leader prays last, after which the prayer season is considered over. Then the local brother in charge says a few words, followed by the guests. The last word is given to the one who is regarded as the "chief speaker". It is customary for him, at the beginning of his sermon, to greet the congregation with the peace of God or the love of Christ. The meeting closes with prayer, followed by a benedictory hymn and then the benediction itself, usually II Cor. 13:14. An aftermeeting is frequently held,

which consists of a Bible Question Hour, or else some child recites some Scripture, repeats a spiritual poem, and sings a solo.

When the meeting is dismissed, the visiting brethren convey greetings from their home churches or those which they have visited. The brethren come to the front and greet the visiting brethren with a "holy kiss". The sisters shake hands with the preachers. It happens at times that a preacher is thanked for the visit, but it rarely occurs that he is complimented for the sermon. Our Russian folks are earnest and honest and God-fearing, and a meeting to them is a "service to God". Hence they thank God for the spiritual help they receive.

Bible Readings

Expecting to be called upon to preach twice every day for thirty or forty days, I kept looking to the Lord for messages and help. I was led to search for a Russian Bible, of a pre-war Greek Orthodox edition. I found it, had it bound anew with interleaves, with blank pages in front and back for notes and indexes. Then, in my daily study of the Word, I began to take note of messages, particularly of truths that yield themselves to the compiling of Bible Readings, which I noted down on the blank pages opposite the text. I also incorporated into this Bible, upon those blank pages, all the sermon outlines that I had collected during my years of preaching, so that my Bible now contains over a thousand outlines and suggestions of sermons, all of which are indexed in more than one way and can be found readily. This Russian Bible, a handy edition of the Russian concordance, "The Treasury of Scripture Knowledge," and a one-volume commentary of the Scriptures for which I have sent, constitute my kit of tools.

I read through my Bible according to an original

system in the course of a year, and whenever I am especially impressed with a text during my reading of the Scriptures, I give myself to the drawing of an outline for that message, and, if so led, I give it out in the evening at the meeting.

More often, however, I get my theme during the meeting itself. I am much in prayer at the beginning of the meeting and while the Scripture lesson is being read, seeking light from God as to a message. Then, while praying for the first or second brother who preaches, the Lord breaks through my darkness and blankness with rays of His own light. I see the message—I “get” it and it “gets” me. I take out my God-given “Waterman Ideal” and in finely printed letters make out the outline of the message on the blank page opposite the passage in view. Thus the oneness of theme and harmony of teaching are preserved that evening at the meeting. It is a great spiritual joy to see how the people enjoy hearing the exposition of selected Scriptures brought together to bear upon different phases of one and the same topic-truth. Surely God honors them that honor Him and His Word.

I try to use plain language. I observe the peasant life and then endeavor to use his own experiences as illustrations. Nehemiah 8:8 is my great aim in this ministry. When I have a Jewish audience before me, or a congregation of city folks with a goodly sprinkling of intellectuals, I sometimes yield to the temptation of preaching a topical sermon, but this is an exception to the rule.

Bible Question Hour

On my third Gospel trip, I attended 54 meetings and preached as many times, and after 43 of these sermons we had Bible Question Hours, or, as we term these seasons in the Russian, “Biblejskije Biesiedy” (Bible Colloquies).

The first place is given to the unconverted. The Russian people are, as a rule, humble and unassuming. Hence, the question is usually put up by one who considers himself far above the average. There are the usual questions of agnostics as to the land of Nod; where Cain got his wife; how folks got to America after the flood, etc. Then there are dogmatic inquiries as to the differences between the Greek Orthodox doctrines and the beliefs of the Stundists, namely, with regard to icons, the cross, infant baptism, etc. Sometimes questions are asked

of a speculative nature, as to the meaning of the number of the beast, and also as to the wisdom of the serpent whom Christ told his disciples to imitate. Quite often very earnest questions as to the way of salvation are solemnly presented, and it is a special joy to answer these. Sometimes inquiries are made as to the difference between our evangelical believers and other Protestant movements. We endeavor, in all cases, to keep strictly to question and answer method, avoiding debates.

Appreciation of Believers

The local pastors, as a rule, do not receive sufficient compensation to enable them to give full time to the Lord's work. They must usually spend part of their time in farming, and hence have little time for spiritual enrichment or intellectual development. Living for many years at the same place, some of these brethren “run dry”. They appreciate, therefore, the chance to listen, to learn, and to be refreshed. Their congregations enjoy it none the less.

There are several leading brethren in every denomination who could be greatly used of God in awakening the unconverted and edifying the believers, but these brethren are usually obliged to give much of their time to duties connected with administration and organization. When they visit the churches, their visiting is usually confined to those places that are near to the railroads or highways, and the inland villages are seldom reached. The visit of an evangelist is, therefore, greatly appreciated.

Attitude of the Authorities

As I mentioned in the paragraph on registration, I personally met with great tolerance and even friendliness on the part of the civil authorities. They respect an American citizen, and I profit by this. Then, too, they are interested in the “Christianizing of the Jews,” and this helps me in my general evangelization work. It was a privilege to see representatives of the county seat and county police chiefs coming to our meetings. When one thinks of the barriers in other Eastern European countries and the prohibitions in Russia, one is indeed grateful for the privileges afforded us here in the preaching of the Gospel.

Attitude of the Greek Orthodox Clergy

Most of the clergy are very bitterly opposed to the believers and their preaching of the Gospel. In some instances they are quite right, for some of our native lay-preachers seem to think that the Gospel is merely a negation of the teaching of the Pravoslavny Church, and very often their sermons consist of criticising and even making laughing stock of the Greek Orthodox Church, its priests and its customs. I made it a point to let the people know that I was there to preach CHRIST and not anti-denominationalism. Through this attitude, I got the attention of the people and also a friendly reception on the part of some of the priests.

One priest invited a few brethren and myself to tea, and we had prayer before and after the meal in his house. Another priest, who severely criticised me in his sermon, later on offered a slight excuse publicly. He refused to have a public talk with me, owing to lack of time.

Once, while driving in a sleigh, we met a priest and invited him to ride with us. He was given the most comfortable seat and drove with us for about two miles. We took occasion to give him our testimony along the way. When we reached his village, he remarked, "My parishioners will be sure to say that their 'father' has joined the stundists."

In one village we held three meetings in succession. There was such an awakening in the village that the priest got alarmed and telegraphed for the anti-stundist missionary. That missionary failed to come, and we were the happier for it.

Since our journeys were mainly among the Ukrainians and White Russians, we did not come in contact with the Roman Catholic priests.

Attitude of the Rabbis

The young Jews readily respond to the invitation to a Gospel meeting. It is quite a treat for them to have a Hebrew Christian missionary in their midst. I have in mind especially the young Jews of the provincial Jewish towns. During this last trip, I was specially privileged to have several meetings for Jews. Whenever the rabbis learned of this beforehand, they pronounced anathemas on those who would attend the meeting, but the young people came in spite of that.

In the last town where I held a meeting especially for Jews, a middle-aged Jew came forward to ask

questions. Then he brought an elderly Jew, with whom we conversed out of the law and the prophets until the policeman (who was sent to the meeting on the initiative of the chief and by the requirement of the law) pronounced the meeting dismissed. The Jews in that town thanked me for the visit and bade me farewell.

This is the point wherein I gain the favor of the Jews. The Jews recognize that our Russian believers are their friends. The stundists will not make pogroms or even call the Jew by names, nor will they harm them in any way or steal their goods. Hence when the Russians praise someone as a good preacher through whom peasants are converted, the Jews see in that a great gain for themselves. Then, too, at some meetings in which I see a number of Jews, I rebuke the Russians for mistreating the Jews. This at once makes the Jews friendly to me, and they lend their ears for some Gospel truth for the sake of politeness, even though it be a bitter pill to swallow.

I was rebuked by the Jews because I had no literature for them. I am hoping that on the next journey the Lord will let me have a young Jewish brother with me to attend to the literature and to help me in dealing with the Jews.

Reaction of the Intelligentsia

It was a pleasure and an honor to have present at several of our meetings the village school teachers, former Russian officials, wife of a chief of police, wife of an engineer, and similar representatives of the higher circles of society. Of course, these come as the folks in Athens did in the days of Paul, yet God may turn some of these. At any rate, they had the Gospel preached to them.

Meetings of Special Interest

In the city of Drohiczyn there are no believers. Some Christian leaders arranged for a meeting here, hiring the City Club for it. The place was packed to its utmost capacity. The meeting took place at 2 P. M., on a day which was a Russian holiday, which of course is not officially recognized. When we left the meeting place, a number of young Jews surrounded me, asking me questions. We walked on together. By the time we reached the market place, where sleighs were awaiting us to take us to our

(Continued on page 32)

Radost Young People at Work

(Letter From a Former Student)

Village Hutowo, P. O. Drohiczyn.
Poland, February 13, 1931.

DEAR SISTER GITLIN:

Peace from the Lord be multiplied unto you.

I am writing to inform you that Brother Gitlin and all the rest of us are alive and well, both physically and spiritually. Knowing that Brother Gitlin is daily occupied with spiritual labors and not free to describe his travels to you in detail, I shall try to tell you a little about what we are experiencing.

scarcely get sufficient rest, for at early dawn believers and unbelievers begin to come for conversation with him, often depriving him of time to read his Bible. Regardless of all this, the Lord is strengthening him both physically and spiritually, so that he is always vigorous, happy, and healthy, and utters the Word of God with boldness.

Brother Gitlin is being used for the strengthening of believers, and also for the sobering up of some who have been led away by false teachings. One of our inquirers, who had been carried away by extreme



A REUNION OF RADOST STUDENTS

The Lord has abundantly blessed Brother Gitlin's work. The meeting places have been so crowded that the lamps refused to burn for lack of air. Brother Gitlin preaches not less than an hour, and then after the meeting he often talks to the Jews for another hour, or else replies to the questions put to him by his hearers, believers and unbelievers. He seldom gets to bed before midnight and then can

teaching, presented a question with regard to John 14:12. Brother Gitlin's reply seemed to satisfy him, and later on he visited four other meetings in succession where we were holding services, and we hope now that he will become a good, sound believer. Brother Gitlin also had an argument with an Adventist in a certain village, in which the Lord gave him great victory. The result was that the

believers were confirmed in their calling and the unbelievers changed their attitude. There were many similar instances, which I do not have time nor space to relate.

Now I want to tell you something about Brother Gitlin's work among the Jewish people. In the city of Pinsk, on the evening of January 3rd, he had a special meeting for Jews. This was attended by about eighty people, most of them being young people, who listened with attention to the Word of God. After the regular meeting, a conversation took place which lasted until midnight. The young people were satisfied. After hearing about this, the employees of the Jewish match factory proposed that our Brother Gitlin arrange a similar meeting for the evening of January 9th, but lack of time prevented this from taking place. Many expressed regret that they did not know of Brother Gitlin's coming.

We had another meeting for Jews in the town of Antopol, to which many of them came. The visit of Brother Gitlin has produced among the Jews in these cities and towns an unusual impression and an interest in Christianity. Thanks to this, we have many opportunities to converse with them about Christ. Out of the 27 places in our district which we visited, there were very few where there was not at least one Jew in the meeting.

Please send us, if possible, New Testaments in the Yiddish or Hebrew language for gratis distribution, as well as other free literature. Please include one Hebrew Bible for sale, for which I will send you the money. Some people are in real need of this literature, and the majority are interested.

My work, and also that of Brother Kudienchuk, is to bring a five- or ten-minute message in these crowded meetings; and then, like Aaron and Hur, we prayerfully hold up the hands of our teacher Moses (Exodus 17: 12), which thing we do not cease to do daily.

At present Brother Gitlin is laboring in the Pruzany district. I know from the past that there also his labors will be crowned with success. On our Polesje, people speak about Brother Gitlin in words similar to those of the servants of the high priest in John 7: 46, saying, "Never has any preacher preached as that Jew." This is not a compliment, but the truth.

Because of lack of work in the city of Pinsk, I

have for a time left our congregation and am living some 50 miles away from Pinsk. Here I am earning my daily bread and laboring for the Lord.

Greetings from me to all the children of God at Radost.

With brotherly greetings,
JASHA RIEPIETSKI.

(Letter from a Former Household Helper)

Village Ghiliec,
P. O. Chomsk, Poland
Feb. 22, 1931

DEAR SISTER GITLIN:

Peace be unto you!

I am very grateful to you for your letter. I thank you most heartily for your concern about me and my work. I began this new work on the 21st of February. The weather was quite cold, and only a few knew about it, so there were only seventeen children at the first meeting—ten boys and seven girls. In these first meetings, Brother Chepisko will help me with the music and in other ways.

First I read Psalm 67: 1-2. Then we had prayer, after which Brother Chepisko explained to the children the aim of the school and how they are to conduct themselves in the school, as well as on the streets and at home. We read to them II Kings 2: 23-25. Then I told them about God and the creation of the world, and about the first people—how they lived in the Garden of Eden and then sinned, and how the Lord put them out of the Garden and the reason for it, and how He promised to give them a Saviour. The dear little children listened very attentively, and then I questioned them and they explained it to me. I felt very happy when I saw how they had comprehended all I had told them and when I heard them answer my questions. Then I asked them whether they loved God and Christ, and in one voice they cried, "Yes". I asked them whether they pray, and they answered, "Yes." Next every one in turn repeated the Lord's Prayer, "Our Father." I read to them the 18th chapter of Matthew and gave them a few verses of it to memorize. They promised to study it, and to bring more children next time. Half of those present came from worldly homes. I do hope that, when the weather becomes warmer, more children will come.

I want to tell you, too, about the joy I experienced upon my return home. I went to see my married sister. You will remember that I told you how unkind her husband was to her. When I arrived at her house, she joyfully greeted me and, with tears in her eyes, said: "My dear sister, my husband has been made over new. At Christmas time, during the meetings of Brother Gitlin, he repented, and now he has not only stopped beating me but he has also stopped swearing. He is praying instead, and is attending the meetings." She asked me to pray, so we got down on our knees and prayed together. Now, thank God, my sister and her husband are both attending the meetings and their lives are very different. Brother Gitlin has been made a great blessing to many in our home town. My mother rejoices and is very grateful to you, dear Sister Gitlin, and she says that it is all from the Lord and she thanks Him. I, also, am very glad.

With kindest greetings to you and all those in Radost,

From one who loves you in the Lord,

MARUSIA TARASIEWICH.

COLPORTAGE WORK IN BULGARIA

It is very much needed today in Bulgaria and it offers an unlimited field. It is done by earnest, warm-hearted, loyal Christians who have a passion to save souls.

Our Colporteurs are missionaries who proclaim the Gospel message by means of the printed page. They have a firm conviction that God's Word will not return to Him void, and they seek to place it in the hands of all classes of people.

They do not wait for the people to congregate in some hall to hear them preach, but they gladly go to them. Instead of being satisfied with reaching a few by the spoken Word, they reach many with the written Word.

They keep in mind the careless, the indifferent, the rebellious; those who do not have the inclination nor the opportunity of hearing the spoken message of salvation. They, therefore, go from home to home, being no respecter of persons, and cheerfully, hopefully offer the Word of God to the minds and hearts of the people for whom Christ died. They find it hard work at times, but they always find it happy work, and the joy of the Lord is their constant strength.

Our Colporteurs are not limited in their field. They labor in towns and villages. They make friends as they show themselves friendly, and homes are often opened for their entertainment. They are masters of their own time and appointments, recognizing that they must give an account to the Lord of the Harvest only.

I know that this colportage work must have your sympathy. There is no section in the Balkans where such a fundamental Bible work is more needed.

I appeal to you in the interest of the cause of Christ, fundamental Christianity, real evangelistic efforts, pray for it.

This is a real Macedonian call. The need is imperative; the importance of the work is supreme; the field is the most strategic in the Balkans, and the time is short. In the name of Christ, help us!

Faithfully and prayerfully yours,

P. L. MISHKOFF.

THIRSTY SOULS IN POLAND

Poland, January 17, 1931.

DEAR PASTOR HOGG:

Your kind letter and gift in it I received a few days ago. Praise be to His precious Name! May He reward His dear children for their zeal in the work of the Lord!

Last month He gave me opportunity to visit churches in distance about 50 kilometers on the west from us, and now I am going to the south. My language is limited to tell you about the great thirst of the people for the Living Water. Many souls come to our Saviour for salvation. Praise Him!

We are thinking and praying about the little town of Boremel (about 30 kilometers from Mlynów), where we see a very great spiritual need. If it be His will, we want to move there for His work. We would be very thankful to all the dear children of God who would pray with us for that place.

Thank you very much for your love and care. May our Lord bless you richly!

Yours in the Master's service,

JOHN GORDIUK.

LIGHTS AND SHADOWS IN THE WORK

By A. PRZEORSKI

The work of the Lord, especially the magazine work, requires much patience and persistence. Here in this much neglected country the results can not be quickly seen. However, the Word of God does get possession of hearts. One of the priests of the Polish National Church, to whom I am sending the magazine, has written an article in his church magazine which seems to be the echo of some thoughts given in *The Christian*. The title of the article is "WOE TO YOU," and we quote one sentence: "It is true that Jesus was born in Bethlehem's manger, but woe, woe to you, Pole, if He is not born in you." I am conscious that this article does not contain full light about the truth of Christ's living in us, but the light seems to be slowly dawning upon this soul.

Two weeks ago a Roman Catholic priest called on me and told me that he had been trying for six months to make up his mind to come. It is true that he came with all his old prejudices, to seek material help, but the Lord seems to be working on his heart. He told me last Sunday that he is half convicted. I am writing this to you in order to beg of you to pray with me for this soul, and also to show under what conditions we must work here. It cost six months of struggling before one soul was able to call for material help. How much prayer, work, and patience does it cost before a soul is truly converted? Then, when the material help is lacking and we are unable to succor those whom we long to lead to the Lord, we are almost in despair.

The brother in whose home the meetings are held in Tarnow wrote me that he was unable to pay his rent and would be put out of his home. I sent to him the money to pay his rent for that month, and also promised to pay his rent in the future, but for this I must look to the Lord in believing prayer. This brother is not able to earn his daily bread. After his conversion, he was thrown out of work and is now in a pitiable condition. Once, when I visited his home, I found he was out in the work and his wife and little boy were at home alone with nothing to eat. I shared my lunch with them, but the little boy could not eat—he had forgotten how! Perhaps the Lord will move

the heart of someone in America to help keep this little boy from starvation.

I appreciate your kindness in remembering me, and send my heartiest Christian greetings and much love.

EXPERIENCES OF A COLPORTEUR

Radosc, Poland, March 7, 1931.

DEAR BROTHERS AND SISTERS IN CHRIST:

Grace and peace be unto you from God our Father and from the Lord Jesus Christ.

I thank my Lord and also you for the gift which I received through Brother Gitlin, and I pray that our good Lord will reward you richly for all and bless you in every way. I am also praying for your country that conditions may become better.

You will be interested to hear about my experiences. I would like to tell you of my joys and sorrows. As you know, I am continuing my colportage work—going from home to home, giving out literature and selling Testaments and Scripture portions. You cannot imagine how hard it is to do this work in a country which is mainly inhabited by Roman Catholics and Chassidical Jews. Both of these are fighting against the Protestants and all Christian work. In their ignorance of the saving power of Christ, they are ready to do any kind of harm to the Lord's children. Every time I go out, I have to be ready to die; but praise the Lord, He watches over those who are redeemed with His precious Blood.

One day I entered a restaurant and tried there to show the plan of salvation to perishing souls. I began to give tracts to those who were not drunk, and they gladly received them and started reading them. To some I presented New Testaments. There were several Jews there to whom I was able to testify of the Lord Jesus as my Messiah and Saviour. I told them that what He did for me He could do for any lost sinner. I spoke to them of Christ and the thief on the cross. While I was speaking, one old man listened very attentively, his eyes filled with tears, and he repeated the words, "Lord, remember me when Thou comest into Thy kingdom." I said good-bye and went on my way.

I entered another restaurant. As soon as I started to give out literature, some rough fellows took me by the collar and pushed me out the door.

But I praised the Lord, saying, "Father, forgive them for they know not what they do." However, the men were not satisfied with putting me out of the restaurant, but two of them with knives in their hands ran after me. I, too, was forced to run. I looked around for a policeman, but there was none in sight. I rushed through a doorway, praying that the Lord might save me there. I found I was in a factory, so I went to the office, giving out literature and offering to sell New Testaments. They refused to buy, on account of the financial crisis, but just then the superintendent came along. He very kindly took me into his private office, asked me to remove my coat, and then we had a long conversation about spiritual things. He could not understand how I, a Jew, could become a Christian. I had an opportunity to testify to him about the saving power of Jesus Christ. He bought a New Testament and asked me to pray for him, and so I left him, praising the Lord that what He does is always good.

Please pray for us here in Poland, that we may faithfully work in the vineyard in the power of the Holy Spirit. Pray also that our Lord may supply our financial needs, as well as the literature, New Testaments, and Bibles, which we need very, very much.

Respectfully yours,
NAHUM SHUMAN.

WELCOME TO RUTH ROSINA STETTLER

Mr. and Mrs. Fred Stettler of Lodz, Poland, announce the arrival of their first-born child, Ruth Rosina, born March 20, 1931. The card bringing the good tidings reads as follows:

With joy and gratitude toward God we announce the birth of a healthy baby girl, Ruth Rosina.

The happy parents,
FRED and MARTHA STETTLER,
née Schauble.

The card bears on its four corners Scripture texts relating to the great work of soul-saving which the parents are seeking to do in Christ's name. We

tender the happy parents our heartiest congratulations.

"SHE HATH DONE WHAT SHE COULD"

There are those today like Mary of old, who are willing to break their alabaster box and pour out the precious nard upon His head. What a sweet smelling sacrifice! Love, the love of Jesus, alone prompts such action.

In a meeting at the Children's Temple in Newark, after a message on Europe, a young woman came to the front and put a five dollar gold piece into our hand. We felt there was a story back of it, and inquired. With reluctance at first, but later believing it would inspire others, she told us her story.

She had come to the meeting with a desire to support a child on the mission field. Hearing how Miss Rhode had given \$10.00 of her allowance each month for a worker among the Jews, and that now she must discontinue, a desire was born to support this Christian Hebrew.

"And what about the gold piece?" I asked. "Oh, that was given me at Christmas for a dress, but I have decided to wait for that. I want to give \$10.00 monthly, at least." So she began to plan how she might do it. By walking to and from the office, which is only a short distance, \$2.40 a month could be saved. At the office, dinner is served free, but she had been in the habit of going out to lunch. "I have decided to save this, too, which amounts to \$.25 a day or \$5.00 a month. Though I have obligations to meet, I feel sure our Heavenly Father will enable me to do this."

"She hath done what she could." Have I? Have you?

MARGARET GRIFFITH.

Is There Anything to Cultivate?

We hear nowadays so much about "culture." Culture's all right when you have something to cultivate. If I should plant a watch, I wouldn't get any little watches, would I? Why? Because the seed of life is not there. But let me plant peas or potatoes, and I will get a crop.

Don't let any man or woman rest short of being born of the Spirit of God. First make sure that you have that divine nature, then cultivate it.

Our Work in Hungary

Hungary, March 25, 1931.

DEAR CHRISTIAN FRIENDS:

Please accept my gratitude for the \$10 sent for the printing of the Gospel song booklets in Hungarian, to be used in the young men's and the children's work. The Lord hears and answers prayer. I had been planning and praying how I might manage to have these printed, and just about the same time He answered prayer through you dear friends 4,375 miles from here. The order for the booklets will now be given to the printer, and when they are printed I will send you a copy.

The field for my activities here is widening, and I am sure the best part of my work is still in the future. We have a church organization here of young men, and, though I am much older than they, they have asked me to become a member and to speak to them. The management of this organization have made the same request. There are some annual dues, but I shall be glad to join them and serve our dear Master.

I have introduced a plan in my work among the

children which I trust is bearing blessed fruit. The children give their secret vote as to which child has been most loving and kind during the week, and that boy or girl receives an American Red Cross medal with a silk ribbon attached made up in our national colors—red, white, and green. The inscription on the medal is "I serve", the meaning of which I explained to them. In addition to the honor of wearing the medal for one week, I also give them a little cash.

The work is going on with blessed results in various directions, as I already mentioned—distributing Scripture portions, speaking to gatherings on the market square, and visiting the Municipal House of Charity. At the latter place, the elderly German to whom I read the 53rd of Isaiah in his own tongue has passed away. The talk I gave in the City Hall here last December on "The Application of Christian Principles in Life" seems to have made an impression on many. Several have asked me to have it printed in booklet form.

Faithfully yours in Christ Jesus,

EUGENE NAGY.



BAPTISMAL SERVICE IN ROUMANIA

AMONG ROUMANIAN BELIEVERS

Rev. R. W. Hill sends us the accompanying picture of a baptismal service which was held recently. We quote from his letter: "A great awakening is taking place in this land and many are being bap-

tized. The enemy is also very busy, and the believers have to put up with many annoyances, even being arrested and beaten (in spite of the fact that the latter is strictly forbidden). But 'He is able', and we rejoice to see His work growing."

DIARY OF A BUSY PASTOR

Luniniec, Poland

Sunday—We had two blessed meetings, one in the morning and another in the evening. Both were attended by many people, who listened to the Word of God very attentively.

Monday—A Russian lady, a worker among the women, came from Germany to visit us. We had a fine meeting together in Luniniec.

Tuesday—Our guest, accompanied by one of our believers, went to the town of Lachwa, 25 miles distant from Luniniec. They held two Women's Meetings there. I held a prayer meeting in Luniniec.

Wednesday—Our guest came back, and we had a crowded meeting at night in Luniniec.

Thursday—Our guest held two meetings for women in Luniniec, and I held a meeting in the town of Jazwinki, which was attended by many people and had the blessing of the Lord upon it. During the service, many people stood outside for lack of room and tried to listen through the windows.

Friday—I went to the next town, by the name of Cna, and held a good meeting there.

Saturday—We reached the great town of Lachwa, which is another center of our work. Here we also had a fine meeting. There was some disturbance at the opening of the service, however. A big, strong woman broke into the house, got hold of her husband, who had come to hear the Word of God, and in great excitement pulled him out of the house and began to beat him for coming to the meeting. A friend went to the rescue and got him back into the house. His wife went home, but after the meeting he found his home locked up and he had to stay outside all night.

Sunday—We held a big meeting in Lachwa and observed the Lord's Supper. Visitors and believers came here from Luniniec and from all the region around. It was a great and blessed meeting. After the meeting, two little children were brought forward for us to pray over them. We then went to the town of Ozernica and held a meeting there at night. After the meeting, I visited a sick sister and prayed with her.

Monday—At nine o'clock in the morning, returned to Luniniec. Had a little rest, and then took our visiting worker to the station on her way to the city of Brest, where she was to hold some Women's Meetings. I then made two visits in homes.

Tuesday—Visited a few homes, and held a prayer meeting at night.

Wednesday—Went to the town of Volka. Visited the sick and others.

Thursday—Came back to Luniniec and made several visits in homes. In the afternoon went to the town of Jazwinki and held a meeting there in the evening.

Friday—A heavy rain was falling, but we had to reach the town of Ozernica. From Ozernica, we went to visit our several believing families far away in the woods about 15 miles distant. The road was very bad and very muddy. While crossing the river at one place, with our horse and wagon, we came very near drowning, but the Lord wonderfully saved us. It was dark when we arrived at the place, all wet and cold. The news of our arrival spread quickly, and in a short time the house was filled with people eager to hear the Word of God. We held a meeting and rejoiced together, thanking the Lord for His mercy. We prayed over a little child after the meeting.

Saturday—Early in the morning we went to the railroad station, 15 miles distant, and took the train for Luniniec, holding a meeting there at night.

Sunday—Held two meetings, one in the morning and another at night.

Monday—Had to take the train and go to the far-away city of Brest to appear before the provincial government. They wanted to know some details concerning our work. The Lord was with me and blessed our conversation with the officials, and they promised to give us more protection. *Please pray for us constantly!*

Sincerely yours in His service,

K. JAROSZUK.

NOTE: Our missionary in France, Rev. John Kovalchuk, writes concerning the above work as follows: "The Lord is blessing Brother Jaroszuk and his labor in Luniniec richly. In a recent letter from him, he reports great blessing everywhere throughout that region—many souls accepting the Lord Jesus as their Saviour and wishing to join the church. Great need is felt for another Prayer Hall in the large center of Lachwa. The private houses are too small for the meetings. The people are gradually preparing some building material and col.

lecting money in order to buy a lot for putting up a Hall. Whenever I think of that work, I thank the Lord for those sincere brethren and sisters. Almost every one of them is a real witness for the Lord."

NEWS FROM ROUMANIA

(TRANSLATED FROM RUSSIAN LETTERS)

Revival Blessings

Brother Averbukh writes to the Vernost as follows: "Recently, we had very blessed meetings. Our great hall was crowded with Jewish Christians, Russians, and Roumanians, who were earnestly praying for the Lord's blessing to be upon the meeting. We had many Jewish visitors in our meeting. People were standing in the aisles and on the window ledges. Although the weather was severely cold, we opened the doors. The meeting continued for three hours and the people eagerly listened. When we invited them to give their hearts to the Lord, about seventy-five persons responded. We took them to the adjoining room for prayer. Knowing that there are often people included in such a group who are not really in earnest, I again explained to them the meaning of conversion. Even after this, they all expressed a firm desire that we should pray for them. We had united prayer and two of these people prayed for the first time, asking the Lord for forgiveness of sins. Our talk with them continued until three o'clock in the morning.

"We were invited to take a missionary trip into the country, and we took with us the children from our mission school, having first obtained permission from their parents, many of whom were unbelievers. We had a great meeting. On the railroad train we sang in the four languages—ancient Hebrew, Roumanian, Russian, and Yiddish. We distributed Gospels and tracts. On the way back, we had a special meeting at the railway station (with permission). The station was temporarily turned into a Gospel Hall. Our children recited spiritual poems and we sang Gospel hymns.

"At our special spiritual festival for the children, we had 600 children in attendance. They behaved very well. It was stirring when the children, most

of them Jewish, repeated after me the holy words of prayer, 'Our Father'."

Brother L Stognienko informs us: "While out on a two-weeks' journey as colporteur, walking 150 kilometers, I saw that which caused me great joy. I had been in some of these villages in the Bessarabia district a year or two ago and found no believers; but now you can scarcely find a village where there is not a revival going on. Revivals everywhere! I had specially good conversations with Russian people who are adherents of the old Greek Orthodox Church. A principal of a school, whom I met on this journey, showed sympathy toward the evangelical movement."

THE BLESSING OF THE LORD

"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it."

—Proverbs 10:22.

There be those who are yearning for riches,
And longing for treasures untold;
Whom the prospect of wealth bewitches
With the glamor of glittering gold;
But I yearn no more for such treasure,
Nor lay up a golden hoard,
I have riches beyond all measure—
The blessing of the Lord.

There be those who are striving and straining,
And killing themselves with the grind,
Forgetting that what they are gaining
Must some day be all left behind;
But I, since I've trusted my Father,
And learned of His will through His Word,
Strive not for these riches, but rather—
The blessing of the Lord.

Let others pursue after pleasure
And phantom-like visions of wealth;
Let others accumulate treasure
At the cost of their God-given health;
In Heaven I'm laying up riches,
My Father is banking my hoard,
I'm drawing the interest, which is—
The blessing of the Lord.

REV. ROBERT J. DEVINE.

NOTE: Pastor Devine is Chairman of our Chicago Committee and we are glad to have this poem from him.

Gleams of Light in the Darkness

Czechoslovakia, March 17, 1931

DEAR BROTHERS AND SISTERS IN CHRIST:

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, accord-

ing to the power that worketh in us, unto Him be glory . . ."

(Eph. 3:20, 21). You will be interested to hear how the grace of God is working in our midst. Naturally,

there are great contrasts, where the Light meets the darkness. We wish the progress might be more rapid, but the darkness is so great, greater than Egyptian darkness.

The Lord truly said,

"If the light that is in thee be darkness, how great is that darkness!" It is worse than heathendom because of the light they claim to have, at the same time closing up their whole being to Christ, the True Light. All the candles and pomp of Romanism cannot dispel the gloom of night, nor have those any more light who under some pretense have left Romanism. Yea, in many instances, we have noticed the minds more blinded and the last spark of true desire for God put out by the dead formality that engulfs them.

But, praise the Lord, even in the darkest souls His grace can work wonders, though it sometimes takes a long time. When Brother K— was here, we took him to see a lady who had been bed-bound for many years. At the best, she could be put on a chair, but had no strength to move. She seemed willing to hear, but the desire to be well, at least well enough to help herself, seemed to outweigh everything else. All the prayers and the expounding of the Word of God were looked at from a "pious" viewpoint, hoping to gain merit in the sight of God because of these spiritual exercises. At the same time, she would try any medicine, pills, or ointment that the physicians or any one else recom-

mended, even trying magnetism for over a year. This treatment was given by a spiritist medium. Though we explained it to her and showed her the wickedness of it, she continued in it until she finally saw that there was no help in it for her. She had formerly gone to the extent of receiving superstitious treatments. Her arms and legs were cut with a razor, and when the conjurer buried the cotton with the blood from the cuts under the roots of a live tree, the charm was to work. How like the witchcraft of heathen lands! Yet these people think they are good Christians.

Finally, when all her hope failed, she turned to Jesus. As soon as she began to look seriously to Christ for salvation, her temporal condition improved also. However, the effects of religious habits still were evident, hindering her from such an utter abandonment to the grace of God as to have full joy and victory. We rejoice that at last she is willing to yield to God and that it may be the beginning of a real full consecration. Her sick bed may become a place of great blessing, if the Lord be pleased to keep her there. She has already, in her imperfect way, testified to some visitors, and her servant girl says that she is entirely changed.

We thank the Lord that in other lives also the grace of God is working and is being manifested in various ways. However, Satan is also busy; not only in the half-hearted, enticing them into contrariness to the Word, but also sending spies to hinder those that would come to the Mission. One young girl, who has been taking a deep interest, was accosted by these spies and entreated not to go to the Mission. On one side we have to contend with churchianity; on the other side, with bolshevism. Satan feels that he has reason to be concerned about our activity, while in the cold churches there is no danger of his losing his power. Though the enemy is strong, praise be to our Lord Jesus Christ, who is VICTOR!

The winter has been rather strenuous for these parts and the cold weather is holding on, but the roads are getting better, thus permitting those from the more distant parts to come again to the meetings. Arrangements for out-of-town meetings are also being made, by the strength of the Lord.

May the blessing of the Lord rest upon you, that



MRS. CHARLES LUKESH

many souls may yet be won while the day of grace continues! We thank you for your prayerful interest and for the financial help. May your flour and oil increase like that of the widow, because of your liberality in helping to spread the Gospel in this dark country! We are encouraged in the Lord to keep on sowing the Gospel seed and harvest souls for the Master.

Greetings in the Name of our Risen Redeemer,
MRS. CHARLES LUKESH.

SOWING BY THE WAYSIDE

DEAR BROTHERS AND SISTERS IN THE LORD:

Peace be unto you, and greetings in the name of Jesus Christ.

By the grace of the Lord, I am alive and in good health. On October 26, 1930, the Lord permitted me to visit the Polish village of Reczyca. First of all, in compliance with the law of the country, I went to the police station to notify the officers of the Gospel meeting we were going to hold. Then, while walking to the village of Reczyca, I met on the way two women who were going to the woods to pick up the fallen oak leaves. I asked them why they did not keep the Sunday. They told me that their Russian Orthodox priest did not say anything to them about it, but even sent his servants on Sunday to the woods.

While I walked with them about two kilometers, and talked to them about Christ and redemption, I looked ahead and saw a crowd of people moving. When we came near, we found there over a dozen women who had just entered the forest. I greeted them in the becoming Russian way and custom, and asked them what they were doing. They told me that they were picking up the oak leaves. (They use these leaves to spread under the loaves of bread while baking in the oven.) Then I asked them, "What day is it today?" They said, "It is Sunday."

Then I related to them the story of a beggar to whom a good man gave six coins, having only one left for himself. The beggar, instead of being grateful, crept up behind the good man and stole the seventh also. I asked them, "Has the beggar done a right thing in stealing the last coin from the good man?" They all said, "No". Then I asked them, "Do you all repeat the ten commandments in your prayer?" They all with one accord said, "Yes."

"Do you remember," said I, "what the fourth commandment is?" "Yes", they said—"Remember the seventh day to keep it holy." Then I told them that they were doing the same thing the poor beggar did.

This talk had such an effect upon the women that they did not know what to do. They came together and began to discuss whether they should go home or stay in the woods. A few of them said that they would continue to pick up the leaves on that day, but they would never work on Sundays any more. I do not know to what conclusion the rest of the women came, but before I left them (I was hurrying to the Gospel meeting) they all thanked me for showing them the necessity of keeping the Lord's commandments.

The two women with whom I walked and talked on the way, having learned that I was going to a Gospel meeting in Reczyca, were very sorry that they could not come with me to the meeting because they were not dressed in holiday clothes. One of them said: "I attended such a meeting once and I liked it. I wish I could attend more. Please come to my village to hold a meeting." I promised her that sometime I would come.

At last I reached the village of Reczyca. Brother Basil Bajko and some members of his church were there already, waiting to start a meeting. We went into a large house, which was soon filled with the people. The meeting was very joyous. Many hearts were made contrite by the Word of God. When the meeting was over, the people still remained in the house and did not want to go out. They demanded more preaching and singing of the Gospel songs. Such was the blessing of God.

We believe the Lord will manifest His great glory in this new place. Only we must go and preach the Gospel. There are also many other villages inviting us to come. Please pray for us that the Lord may help us to work in accordance with His good will.

JAN WLADYSIUK.

"The parents in Russia who do not teach their children to deny God are deprived of their children. Even the Communist, who does not educate his children in atheistic doctrines, has his children taken away from him."

PRAYER LETTER

April 25, 1931.

DEAR PRAYER-HELPER:

Dr. Everett Gill, an American, who knows Europe and feels the urgency of this hour, says: "God has given us the Bible in the homeland with wealth and every potentiality; then He has given us the opportunity in the foreign field among our own white brethren, above all in EUROPE, WHERE HUMAN DESTINY IS TO BE DECIDED. What a meeting of opportunities and means! May God give us eyes to see our day and its duty!"

The Opportunity is Passing

Is it too late? Have we been asleep too long? It was the privilege of the Church of Jesus Christ to evangelize Europe after the war, to rebuild the faith of the nations of the East in Western Christendom. Our indifference has given the Communists a chance to antagonize these nations which had already begun to doubt us. Herein lies our danger. The props for religious faith which false religions supplied for millions have broken in the world cataclysm. There is no hope for these souls except in Jesus Christ. Already many have joined the ranks of the Agnostics, so that today they number more than ever before.

God Needs a Willing People

God is not willing that any should perish, II Peter 3:9. Are His people willing in the day of His Power? Psalms 110:3. Have we a willing heart, Exodus 35:5; a willing mind, I Chron. 28:9; and a willing spirit, Matthew 26:41?

A cry is going up to God from His people for revival. He has begun to answer. It has been our privilege to witness His working in Berachah church, Philadelphia. Weeks ago 550 Christians, representing twenty denominations, gathered to pray for revival. Following this, many were saved and saints were edified. On the last night an overflow meeting was necessary; hearts were melted and fifty came to the altar. The work was of God and not of man. Many believe it is just the beginning of a great awakening throughout the whole body of Christ, which shall reach out to the unsaved everywhere.

Revival here and in Europe is our only escape from great suffering and persecution in the near future. Will you give yourself to prayer?

God Needs a Praying People

The time to pray is "always", Luke 18:1, I Thess. 5:17; the place to pray is "everywhere", I Timothy 2:8; the people for whom to pray are "all men," I Timothy 2:1, and "all saints," Ephesians 6:18.

In the back of his Bible, Thomas E. Stevens wrote the words below as his dedication to prayer: "On Saturday morning, August 3rd, 1918, I was DEEPLY impressed with the following sentences which I read in R. E. McAdam's little leaflet entitled 'Maxims on Prayer,' as I rode to the office: 'No praying man or woman accomplishes SO MUCH with SO LITTLE expenditure of time as when he or she is praying. If there arise, it has been said—and the words are surely true to the thought of the Lord Jesus Christ in all His teaching on Prayer—if there should arise ONE UTTERLY BELIEVING MAN, the history of the world might be changed. Will YOU not be that one in the providence and guidance of God our Father?'

"The foregoing burned itself into my very soul, and my heart immediately responded: Yes, Lord, UTTERLY unworthy as I am, yet by Thy grace, if this statement is indeed true and if this is God's call to me, I'LL BE THAT ONE. And I'll give, and DO NOW give, myself unreservedly to Him for the one supreme work of intercession in the Holy Ghost. I do, Lord, ALL there is of me. POSSESS AND USE ME UTTERLY for this one great work—Thy cleansed and hidden temple of intercession."

In the margin of this statement, Mr. Stevens wrote, "See I Cor. 13:1-3, note." Turning to this passage, we find on the margin of that page, opposite verses 1-3, these words: "AN UTTERLY BELIEVING FAITH profiteth nothing except it be accompanied by AN UTTERLY CONSTRAINING LOVE. (See Mark 11:22-24; II Cor. 5:14)" At the bottom of this page, Mr. Stevens also wrote: "When we read this marvelous 13th chapter we do not wonder that Paul turned from gifts to love, for how infinitely greater than the mere GIFTS of the Spirit is the LOVE of the Spirit!"

As we pray, we need to remember Matthew 12: 29. This chorus, sung to the tune, "I Now Believe," was used of God to begin a revival:

"We ask thee, Lord, We ask thee, Lord,
We ask in Jesus Name, That Satan now and all his
hosts
Be bound in Jesus Name.
We bind them, Lord, we bind them, Lord,
We bind in Jesus Name, Both Satan now and all
his hosts
We bind in Jesus Name."

Prayer Request

Pray for all missionaries, donors, readers of the magazine, and workers at home for Europe and Russia, that the "Spirit from on high" may be poured out upon them.

A recent letter from Russia tells of how the G. P. U. has been dealing with the Christians in a certain section. First, the young people were called away for three days. When they returned, some of the young women became ill, one lost her mind and none dared to speak of what had happened. Later the children about twelve years of age were called and interviewed as to their belief. Out of 400 Christians who were called for investigation some gave up their lives, and at least 200 remained faithful.

Moses Gitlin has reached about 6,775 people at his last writing, in his evangelistic work in Volhynia.

A splendid church at Luniniec, Poland, where Brother K. Jaroszek is pastor, needs our prayer and support. Some of the members wept because they were too poor to give. May we give before such poverty comes to our land!

We praise God for the work among women and children carried on by Miss Dimkova in Bulgaria, Miss Mott and Miss Rhode in Poland, (Miss Rhode's condition is improving), and our new worker in Romania, Miss Maria Goroholinski.

Our workers in Romania, Czechoslovakia, Poland, Bulgaria and other countries continue to count on our help in prayer and by gifts for their tract work, more native workers, and revival amongst them.

Please see the heart crying needs and stirring accounts from the missionaries as published in *THE EUROPEAN HARVEST FIELD*, and use them with this letter for prayer in groups where you gather.

We desire the magazine to be in each prayer group you touch. Send for one if you do not already receive it.

Yours in Christ Jesus,
(MISS) MARGARET M. GRIFFITH,
Prayer Secretary.

LITTLE CHILDREN VICTIMS OF BOLSHEVISM

The door bell is ringing. Mother opens the door.

"Does Nikolay Petrov live here?"

"What is the matter?" the mother replies.

"We want to know why he has not been in school."

The boy is eight years old. The visitor demands that he be called into the room. He is asked to confirm the information his mother has given as to his age and as to whether any hindrances have been put in the way of his attending school. Nikolay is very proud to know that his witness is needed to justify his mother. He learns that he is an independent citizen. Parcels are sent to him in his name, and he signs the receipts. He receives personal correspondence and leads an entirely independent life.

The children greatly enjoy playing the rôle of grown-up people. They like to be boy scouts, or watchmen fulfilling some commission, and this side of child nature is taken advantage of by the bolsheviks. The G. P. U. make special plans with regard to the children, for they want to make sure that they will be Soviet adherents in the future years. They use them in much the same way as they use the powers of nature—the rivers, the winds, and the sun. These small spies are voluntary, but it is often the case now that some small child lying in his bed at home is at the same time an awful spy. Of course these small children are innocent of the wrong they are doing. A typical case was that of a daughter who appeared as the chief witness against her father, the unhappy man being condemned to death. People in Russia nowadays do not trust each other, but it is an awful thing for a father not to be able to trust the smile of his own child.

The peasants in the village of G—— in V—— district gave over to the church the flour received from the Bolsheviki for work which they had been compelled to do.

TRIBUTE TO DAVID LIVINGSTONE

(One of God's Worthies)

In this day of open doors and opportunity, God is seeking men who will give themselves in utter abandon to Him. Wreaths, like this one, in the form of a letter from Florence Nightingale, will as surely mark their graves and keep them green in the hearts of others as they did Livingstone's:

London, February 18, 1874.

DEAR MISS LIVINGSTONE:

I am only one of all England which is feeling with you and for you at this moment, but Sir Bartle Frere encourages me to write to you.

We cannot help still yearning to hear of some hope that your great father may be still alive. God knows; and, in knowing that He knows who is all wisdom, goodness, and power, we must find our rest.

He has taken away, if at last it be as we fear, the greatest man of his generation, for Dr. Livingstone stood alone. There are few enough, but a few statesmen. There are few enough, but a few great in medicine, or in art, or in poetry. There are a few great travelers. But Dr. Livingstone stood alone as the great Missionary Traveler, the bringer-in of civilization; or rather, the pioneer of civilization—he that cometh before—to races lying in darkness. I always think of him as what John the Baptist, had he been living in the nineteenth century, would have been.

Dr. Livingstone's fame was so world-wide that there were other nations who understood him even better than we did. Learned philologists from Germany, not at all orthodox in their opinions, have yet told me that Dr. Livingstone was the only man who understood races, and how to deal with them for good; that he was the one true missionary. We cannot console ourselves for our loss. He is irreplaceable.

It is not sad that he should have died out there. Perhaps it was the thing, much as he yearned for home, that was the fitting end for him. He may have felt it so himself. But would that he could have completed that which he offered his life to God to do! If God took him, however, it was that his life was completed in God's sight; his work finished, the most glorious work of our generation.

He has opened those countries for God to enter in. He struck the first blow to abolish a hideous

slave-trade. He, like Stephen, was the first martyr.

"He climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God! to us may grace be given
To follow in his train!"

To us it is very dreary, not to have seen him again, that he should have had none of us by him at the last, no last word or message. I feel this with regard to my dear father, and one who was more than mother to me, Mrs. Bracebridge, who went with me to the Crimean War, both of whom were taken from me last month. How much more must we feel it, with regard to our great discoverer and hero, dying so far off! How much we would give to know his thoughts, *alone with God*, during the latter days of his life! May we not say, with old Baxter (something altered from that verse):

"My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all
And he will be with Him."

Let us think only of him and his present happiness, his eternal happiness, and may God say to us: "Let not your heart be troubled." Let us exchange a "God bless you," and fetch a real blessing from God in saying so.

(Signed) FLORENCE NIGHTINGALE.

David Livingstone's Loving Spirit

In the late Professor Drummond's "The Greatest Thing in the World", he tells of meeting with natives in the interior of Africa who remembered David Livingstone. They could not understand a word he uttered, but they recognized the universal language of love through which he appealed to them. It had been many years since that Christian hero had passed their way, but the very remembrance of his presence among them would kindle a friendly smile.

It is this very self-same universal language of love—divine, Christ-like love—that we must have if we are going to be used of God. The world does not understand theology or dogma, but it understands love and sympathy. A loving act may be more powerful and far reaching than the most eloquent sermon.

THE REVELATION OF JESUS CHRIST *(Continued from page 9)*

No Further Delay

And now in closing, we refer again to verses 5 to 7. The Lord declares that there shall be no further delay. The seventh trumpet is to sound and the final amazing three and one half years of the awful tribulation begin, and nothing will be allowed to delay the fulfillment of the remaining prophecies up to and including the judgment of the living nations. How near we must be to that time! Peter says in the third chapter of his second letter, "The Lord is not slack concerning His promise, as some men count slackness, but is long suffering to usward, not willing (not wishing) that any should perish, but that all should come to repentance." For nearly two thousand years, since Christ went to Calvary, God has been dealing in mercy and grace with a sinful people, urging them to come to Christ for salvation. How patient He has been! How long He has waited! He is waiting for a cold, formal, indifferent church to awake and arouse itself and go into a ripe harvest field where the grain of unsaved human souls is perishing.

To you, my unsaved friends, let me say that it looks very much as though we are in the time of the end. The Lord may come at any moment and catch the church away, and then you will be left to the terrible judgments which are coming upon the earth. Do not be unwise and keep putting off your soul's salvation. You will wait too long if you are not careful.

I had one of the saddest experiences of my life just this last week. A friend came and asked me to conduct the funeral of a man who had died and left a wife and several children. I didn't know the man, but agreed to take the service. I didn't know whether the man was a Christian or not, but from what I could gather he was not. I hesitated to ask his immediate family. When I came to the funeral, I hardly knew what to do or say. After waiting on the Lord, I was led to read the third chapter of John and preach a sermon on regeneration through the new birth. I tried to preach to those that were living and made no reference to the dead man. I felt that I was in the very atmosphere of another world, and that not heaven above by any means. At the cemetery I asked the wife and mother if she were a Christian and she said that she was. I then asked if her husband had been a Christian, and she bowed her head, with the tears streaming down her face, and said in a voice that I shall never forget, "No, he was not a Christian." What could I say? I think I said, "May God help and comfort you!" and I turned away with my heart sinking within me. Oh, my unsaved friends, get ready tonight! You don't know when your summons will come. Christ in loving mercy is calling you to repentance and faith in Himself as your Saviour. Who will come now to Him?

ITINERATING IN POLAND WITH MOSES GITLIN

(Continued from page 18)

next preaching appointment, quite a crowd had collected. The whole town was roused. Everywhere there were groups discussing the meeting, the stundists, and the Jewish missionary.

Bordering the village of Hutow there is a colony of Jewish peasants—farmers. Some fifty young Jewish people came to the meetings we held there during our two days of blessed ministry.

In the town of Antopol the local missionary, who is the presbyter of the church in Osipowicz, got a vacant house for the meeting. There were three open rooms, and these were well visited by Jews at the day meeting, and later filled to overflowing with Jews and Gentiles.

(To be concluded in next issue)

Statement of Receipts for March, 1931

Receipt No.	Amount				
8999	\$100.00	9050	5.00	9102	5.00
9000	16.00	9051	5.00	9103	68.57
9001	26.00	9052	1.00	9104	21.14
9002	9.00	9053	1.00	9105	1.00
9003	10.00	9054	5.00	9106	30.00
9004	10.00	9055	2.00	9107	32.04
9005	1.00	9056	65.00	9108	5.00
9006	1.00	9057	15.00	9109	2.64
9007	1.00	9058	1.00	9110	10.00
9008	25.00	9059	3.00	9111	1.00
9009	20.00	9060	15.00	9112	10.00
9010	25.00	9061	5.00	9113	5.00
9011	10.00	9062	1.00	9114	5.00
9012	10.00	9063	25.00	9115	2.00
9013	10.00	9064	6.00	9116	5.00
9014	3.00	9065	25.00	9117	9.62
9015	5.00	9066	26.00	9118	10.00
9016	2.00	9067	20.00	9119	8.00
9017	2.00	9068	1.00	9120	3.00
9018	1.00	9069	10.00	9121	15.00
9019	1.00	9070	1.00	9122	5.00
9020	29.00	9071	10.00	9123	18.00
9021	1.00	9072	40.00	9124	2.00
9022	8.00	9073	10.00	9125	11.00
9023	1.00	9074	15.00	9126	10.00
9024	1.30	9075	12.00	9127	3.00
9025	5.00	9076	30.00	9128	15.00
9026	40.00	9077	10.00	9129	1.25
9027	20.00	9078	9.00	9130	5.00
9028	8.50	9079	10.50	9131	1.00
9029	15.00	9080	10.00	9132	25.00
9030	1.00	9081	3.00	9133	3.00
9031	5.00	9082	3.00	9134	1.20
9032	52.00	9083	10.00	9135	5.00
9033	100.00	9084	10.00	9136	1.00
9034	100.00	9085	1.00	9137	10.00
9035	60.00	9086	1.00	9138	2.00
9036	12.00	9087	20.00	9139	19.00
9037	10.00	9088	60.00	9140	25.00
9038	16.00	9089	27.00	9141	1.00
9039	2.65	9090	9.20	9142	10.00
9040	5.00	9091	2.00	9143	1.00
9041	1.00	9092	1.10	9144	5.00
9042	8.00	9093	10.00	9145	10.00
9043	1.00	9094	12.50	9146	1.00
9044	25.00	9095	1.00	9147	31.00
9045	30.00	9096	1.00	9148	1.00
9046	10.00	9097	55.00	9149	10.00
9047	40.59	9098	10.00	9150	5.00
9048	3.60	9099	1.00		
9049	1.00	9100	2.00		
		9101	1.25		

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